

## Hypnotism as a Cure.

A Student of the Great Charcot Employs It with Success.

Strange Results of the Mysterious Force Produced by Dr. Abbot Combes.

Drunkards and Victims of Nervous Diseases Find Relief in a Mysterious Remedy.

AN EXPERIMENT WITH A HEN.

Belief That a Man of Good Morals Could Not Be Induced to Commit a Murder While Under Hypnotic Influence.

How to hypnotize is something that the advanced physician must know nowadays. He makes it the subject of scientific study and puts it to practical uses. Hypnotic treatment is being used as a satisfactory cure for a number of cases.

In the Post-Graduate Medical School and Hospital, at the corner of Second avenue and Twentieth street, the subject is given great attention. The practicing physicians, who come from all parts of the country for post-graduate study, are shown practical demonstrations from time to time of the use of hypnotism in practice. There are also occasional lectures given upon the subject. As might be supposed, it is the professors in the department of "diseases of the mind and nervous system" who pay the most attention to the subject. Such physicians as Dr. Charles L. Dana, and Dr. Graeme M. Hammond have for a number of years been experimenting with hypnotism. While Dr. Dana delivers occasional lectures upon the subject and all the professors and instructors of the department of nervous diseases employ hypnotism occasionally, the one man in the institution who is authority upon the subject is Dr. Abbot C. Combes. Dr. Combes, who is a slender, energetic, pleasant-mannered man, about thirty-five years of age, was a student of hypnotism under the great Charcot, of Paris, the father of modern hypnotism.

Dr. Combes is a strong believer in the treatment, and does most of the hypnotizing and gives most of the lectures and demonstrations. A Journal reporter was permitted to witness a recent demonstration, and afterward some practical applications in the dispensary.

The first subjects selected were some chickens and small birds. The hypnotist picked up a hen. He bent the neck to one side, and drew up one of the wings over the head. Holding her in this position, he whirled her around twice and set her down. With eyes wide open, she sat perfectly rigid. Placed upon her back, she made no effort to regain an upright position. The muscles in the hen's legs and wings were apparently deprived of the power of action. When one of the wings was spread out, it remained there. The hen was in the second stage, the cataleptic condition, as it is termed, and remained so for several minutes. Other birds of smaller varieties were handled in the same way, with similar results.

The next experiment was with a young man. He was seated in a chair and Dr. Combes pointed his finger at him, keeping it about five inches away from the subject's head and on a level with his eyes. The young man's eyes drooped, and in a very few seconds he was in the first stage of hypnotic influence, somnolence. By pushing open the eyelids and pressing slightly upon the eyeballs, the second stage, or cataleptic condition, was reached. Placed in any position, no matter how uncomfortable or ridiculous, the subject remained there. When needles were introduced into the flesh, the man never winced. Other similar tests showed that he was apparently deprived of all feeling.

"Could a surgical operation be performed while he is in this condition?" asked one of the physicians present.

"A minor surgical operation of any kind could be performed without the least difficulty," was Dr. Combes's reply. "He would not feel it in the least. By a minor surgical operation I mean, for instance, the cutting off of a finger. If you were to cut his arm off, the shock to the nerves would be too great and he would probably come out of the trance."

The doctor then put the subject in the third and last stage, that of hypnotic suggestion. This was accomplished by stroking the middle of his forehead with the finger.

"He is now," said Dr. Combes, "completely under my hypnotic control. He will remain so, unless I suggest to him that he is under the hypnotic control of some one else, or awaken him."

"Could you regain your control over him?" asked some one.

"Only by the one whose control I had suggested to him, making the suggestion that he was under my control."

The usual exhibition of the wonderful and mysterious influence of the skillful hypnotizer over the hypnotized followed. The subject was burned by cold iron, drank water and thought it was milk.

"It is this condition," remarked the doctor, "that we avail ourselves of in effecting a cure for certain nervous diseases and diseases of habit. If a woman has hysteria I suggest to her that she must not have another attack until she sees me. When she is restored to the normal condition the suggestion still remains with her. The effect is generally very satisfactory."

How long will the influence of the suggestion remain with her?

"It depends upon the number of times she has been hypnotized, how susceptible she is to hypnotic influence and what her capability for receiving the suggestion is."



"The Medicine Men Marched to the Council House, Where Rites of Mystery Were Performed."

(Sketches from life by a Journal staff artist.)

As a general thing the suggestion remains from two to four weeks. The time varies greatly with the subject. The doctor then awakened his subject by blowing in his face and continued his talk.

"Where the disease is long continued, as, for instance, functional epilepsy of fifteen or twenty years' standing, it is hardly possible to cure it in this way. Where there is organic trouble it is not possible to cure it by hypnotic methods. You can hypnotize a man, and by suggestion keep him from drinking, but when he has delirium tremens suggestion will not reduce the inflammation of the brain cells."

Among the diseases that are treated by Dr. Combes in the dispensary are hysteria, functional epilepsy, diseases of habit and a number of other nervous complaints. Hypnotism is also resorted to as a cure for numerous diseases that do not exist except in the imaginations of the patients. They suffer just as much pain as if their diseases were real. Dr. Robert T. Morris had for a patient an old lady who insisted that she suffered great pain from an operation that had been performed some years before. Dr. Morris could find no reason for the pain, and came to the conclusion that it did not exist. The old lady was sure that it did. The doctor concluded to hypnotize her and suggest to her that she was getting better. He did so a few days ago, and while there has hardly been time to see if the cure is permanent, the old lady's pains are said to be considerably assuaged.

The method of using hypnotism upon dispensary patients is an interesting one. A man comes in who wants to quit drinking and cannot. He is hypnotized, and when he is in the third stage the suggestion is made to him, "Whiskey will make you very sick if you try to drink it. When he next tries to take a drink he finds whiskey is sure to nauseate him. Until the suggestion wears off, which may be two or three weeks, there is no relief for him, unless he should get hypnotized over again and have the opposite suggestion made. Sometimes the suggestion made in these cases is, 'Do not go into a saloon.' It seems pretty hard to digest, but it is a fact that every time he starts to go into a saloon he will think he hears a voice telling him not to. When a man wants a drink badly he will undergo a great deal, but the hypnotic voice is generally too much for him. The same sort of suggestions are made in regard to smoking."

While the reporter was with Dr. Combes in the laboratory a girl about eighteen years old came in. She has been hypnotized times in the last few months by Dr. Dana and his assistants. Her trouble is hysteria. And under the influence of the continued suggestions that she should have no more attacks she has become much better. She complained of headaches, and for that reason the hypnotic treatment has been suspended for a while.

The New York Post-Graduate School was the first one in this country to recognize the importance of the study of hypnotism. From the medico-legal standpoint it is particularly important. Hypnotism is being urged in courts all over the country, as a justification of crimes of every description. Lawyers and doctors as yet know little of the subject. How far hypnotic influence may extend is a hard question to answer. On this question, Dr. Combes, who is perhaps better qualified to speak than any one on this side of the Atlantic, has to say:

"I have observed that suggestion with some subjects will go much farther than with others. Some people seem to be perfectly under my hypnotic control. But I do not believe a man who was thoroughly moral and of high principle could be induced to commit a crime by suggestion, nor do I think a woman who was virtuous would surrender herself while in a hypnotic state. Still I have seen respectable, wealthy citizens, while hypnotized, engage in the most outrageous antics, which would have made them feel utterly disgraced had they known what they were doing."

## Only Silence and Death Welcome.

The Living Tomb to Which Trappist Monks Are Consigned.

Permitted to Speak on but Two Occasions, and Personal Conversation Forbidden.

DEATH SCENES IN THE DISMAL ABBEY.

An Open Grave Constantly Reminds the Brothers of the Fate Which Awaits Them—A Touch of Realism.

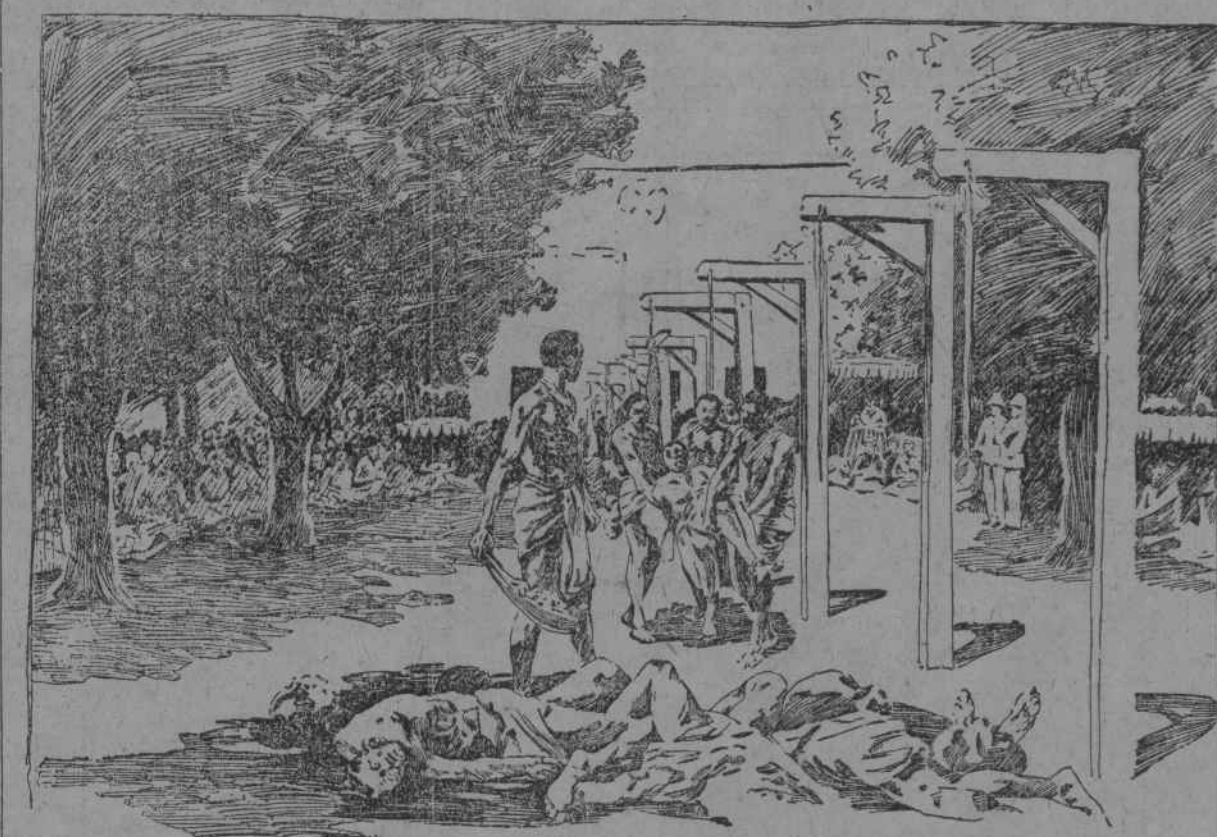
Bardonia, Ky., Jan. 25.—At the Trappist Abbey of Gethsemane, fourteen miles

Although his death was instantaneous, his grave was dug months ago. Day after day he had stood, bareheaded, among the graves in the cemetery of the Abbey and meditated and prayed. Often he had knelt by the side of the grave that, unknown to him, was to be his own, and prayed for the repose of the soul of him who was to fill it. The Trappists, after the burial of a brother, at once prepare a grave for the next who may die. This they do because they wish to be perpetually reminded of death.

Father Dominek's death came suddenly. Clad in his white robe, the symbol of membership ever since the foundation of the order, more than 800 years ago, he was sitting in the machinery in the great mill. His robe caught in the belt of the fly-wheel. In an instant he was carried up to the ceiling, and then whirled to the floor a corpse.

Shocking as was this manner of his death, it was less to be dreaded than the usual death scene in that silent abbey. In such instances, as death approaches, the dying man is borne to the great death chamber and placed upon a hard, bare pallet. He sees his brother monks spread ashes upon the floor in the form of the cross, and over these ashes sprinkle wisps of straw. Then the sufferer is laid upon that cross to die—to change the silence of that abbey for the scarcely greater silence of eternity.

Silence is the rigorous rule at the monastic abbey. Except when confessing or when singing in the chapel services, the monks must be mute, unless they receive special



The Execution Place in Dahomey.

They hang condemned prisoners by the feet in the land of the Amazons and then chop their heads off. This picture was drawn by a Journal staff artist from a photograph taken by a French official and just received in New York.

from this town, Father Dominek, one of the monks, was buried in accordance with the rites of his order.

## Cruel Sports in Cuba.

Popular Pastimes That Involve the Torture and Butchery of Animals.

Cock Fighting Patronized by All Classes of People on the Island.

RAT AND TARANTULA BATTLES.

Contests Between Scorpions and Ants Form Another Favorite Amusement. Pig Sticking Fashionable Among the Gilded Youth.

Havana, Jan. 22.—Most of Cuba's sports involve cruelty to animals. It seems to be

does not mean that he is cowardly, for the eagerness with which he engages a savage bull in the dusty arena demonstrates his bravery. It is simply a national trait, but a very bad one.

Cock fighting is reduced almost to an exact science in Cuba. The bird is a carefully bred cross between the game rooster and the pleasant. This gives it a beautiful plumage, great vigor and dauntless courage. The birds are trained with as much care as are the prize-fighters of America and England. The owners hand them over to a trainer, who takes them to his training yard and confines them in individual pens, about five feet apart. Each bird is tied with a stout cord to a stake in the center of the enclosure, the knot of the string on his leg being lined with chambray, so that it will not so much as bruise the skin. Then he is put through his paces.

His first exercise is intended to strengthen his legs. He is released from the stake and placed in a corral of bamboo sticks six feet in height. A boy chases him with a cloth for fully twenty minutes or half an hour at a time, dapping the rag at him to make him run. When the time is up the boy picks him up and sprays his head with a mixture of sugar cane, alcohol and ginger. Then the bird is put in the sun which makes his head very red. The feathers are clipped from the head, the lower portion of the breast, the abdomen and the thighs. His tail feathers, too, are clipped short.

The bird is kept on a strict diet. For breakfast he gets the yolk of an egg beaten with a glassful of the best sherry. Spain can produce. At dinner he eats either corn or finely chopped cocoon, the last, however, being used only in the eastern portion of the island, especially in Baracoa and Guantanamo. His supper consists of chopped meat. At the end of two weeks he is considered to be ready for a conflict.

Chicken-chopping is popular among Cubans of the lower middle class. It is even more brutal than cock fighting. A live chicken—preferably a pullet—is lashed by a cord passing around the breast and under the wings to the branch of a tree, the string being long enough to allow the bird a long swing at the slightest blow. The legs are left free, so that the chicken can struggle as much as it pleases—the more the better; but the hand about the body is tied so securely that it cannot get away. When hoisted, the chicken is about eight feet above the ground and has a swing of ten feet.

The sportsmen (?) mount small, strong and swift horses from the region of El Camaguey, and, armed with machetes, they ride at the swinging chicken, cutting at it as they pass at full gallop. The desired feat is to sever the foot exactly in half from head to tail with a single stroke, but as this is seldom accomplished at first, the poor little pullet is hacked and hewn limb from limb before death comes to end its agony. Frequently it bleeds to death.

Tarantula and rat fights are common, particularly in the smaller towns and among the country folk. The combatants are placed in a box with a glass cover, and the fun begins. The tarantula and rat are natural enemies, and fight at the drop of the hat. Of course, both are killed, the rat generally biting the bigger spider in half and dying of the poison. The sport consists in watching the strategic efforts of each combatant to attack without receiving a bite from the other.

Scorpion and ant fights are also popular. The scorpion is enraged by being stirred up with a stick in the deep glass jar in which he is confined, and then a dozen big black ants of the variety known as *hormiga negra* are dropped in upon him. A fierce battle ensues, in which the ants are slain one after another by the vicious double-pronged sting of the scorpion.

Pig-sticking is quite a fashionable amusement among the gilded youth of the island. It is a contest between a pig and a man, the pig being armed with a sharp knife in its back.

## Chasing Out the Devils.

Strange Ceremony at the Onondaga Indian Reservation.

Weird Rites and Strange Songs by the Descendants of the Six Nations.

Emissaries of Satan Put to Flight by a Modernized Version of the Ancient Custom.

BURNING OF THE WHITE DOG.

The Council Fire of Other Days Gives Place to the Box Stove—Uncanny Sounds and Sounds.

Syracuse, N. Y., Jan. 25.—One of the strangest spectacles that can be witnessed in the State of New York these modern days has just taken place on the Onondaga Indian reservation. It was the annual ceremony of the burning of the white dog. That is the interpretation the white man gives it. To the Indians the ceremony means the chasing of the witches and the devils.

In olden times the features of this annual gathering of the Six Nations—then a federation whose prowess was feared from Michigan to the Atlantic Ocean and from Canada to the Virginias—were of a nature too startling to be permissible under the laws of the present time. They still retain enough of the old-time methods, however, to seem weird and startling in the extreme.

Early in the evening of the appointed day strange lights flickered about the reservation hills, while all within sound of the human voice were almost deafened by the incantations of a dozen Indian bucks, who filled the air with hideous noises. These sounds were accompanied by a terrific beating of tom-toms and, so far as sound goes, the combination was alarming. All this was the prelude to the events set on for the following day.

At daybreak the ensuing morning the Indians were resumed. The Indians, in their war paint, appeared, both men and women, in the costumes of their ancestors. Remnants of the Wolves, Snakes, Bears, Beavers and several others of the minor tribes which constitute the Iroquois Nation were present and took a prominent part in the ceremonial.

The ancient custom was to burn the dog alive, but this the modern law forbids, so the animal is first killed by one of the medicine men. The slain warrior, on the warpath, is placed in a box, the carcass of the dog is placed in a box, and the body of the dog is placed in a box. The ancient custom was to burn the dog alive, but this the modern law forbids, so the animal is first killed by one of the medicine men. The slain warrior, on the warpath, is placed in a box, the carcass of the dog is placed in a box, and the body of the dog is placed in a box.

When the door of the council house was reached the crowd of onlookers, consisting of men, women and children, were admitted. The medicine men, with many queer gestures, advanced to the front, and after a few moments of chanting, the shouting began, dancing to a slow, lugubrious Indian chant. Their actions were followed by every Indian present, young and old.

In the original ceremony the dog was burned in what civilized man calls a bonfire, but so changed have methods become that incineration is accomplished by means of a box stove. As soon as the dog was fairly in the stove and the door closed, the dancing, singing and chanting commenced to dance and sing in the full belief that whatever representative of the evil spirits the dog was, he had heretofore been present, they were now en route to the internal regions.

To the eye the white man the scene was weird in the extreme. The shouting increased in volume, and was heightened by the awful din of the tom-toms. Faster and faster grew the dancing, until, overcome by fatigue, the dancers began to fall to the floor and then range themselves about the stove. On the whole, the crowd of wildly moving figures on the floor decreased in number until the medicine men alone remained. For five minutes they reeled about, and then, with a mighty wave of sound, the tom-toms ceased beating, and the dancing was at an end.

Then came what might irreverently be called the intermission of the performance. The heated air of the council house became almost insufferable, while the room rapidly filled with the intermingled clouds of smoke, coming from dozens of pipes in the mouths of both men and women. It was the modern method of smoking the pipe of peace, but can hardly be termed an improvement of civilization, as it robs the custom of all its ancient dignity, not to mention the unspeakable odor that results from the burning of a large amount of very poor tobacco.

The march of years leaves the Indian unchanged in one respect—as to his appetite. This feature of the red man of to-day now came into prominence. After the smoke had sufficiently cleared away a huge stove was discernible in one end of the council house. On this, attended by several squaws, were seen the remains of pork and beans, maize (Indian corn) and peas. An odor that was really savory came from these dishes, and the Indians kept a watchful eye in that direction.

The natural impression formed would be that a council house feast was imminent, and there was no face among the assembled Indians that did not indicate that desire. This, however, is another feature that has been abandoned. The forefather of the present representatives of the Six Nations were wont to roast the white dog and then eat it, garnished with the vegetables named. These regenerative descendants, however, omit the feast of the dog meat—in fact, eat nothing whatever in the council house. The mixture of pork and beans and maize and peas is doled out by the palful to the Indians, who, instead of eating the hodge-podge, carry it to their homes and devour it at their leisure. The practice still retains the name of the annual feast, or white dog meal.

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They Hypnotize Hens in the Post Graduate Hospital.